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Full Forgiveness.

Translated from Dr. E. Preuss's *Die Lehre von der Rechtfertigung*, Part V.

THE REV. JUL. A. FRIEDRICH, Iowa City, Iowa.

(Continued.)

Are we to produce still more testimonies? Are we to show — and this would be an easy task — that our Evangelical Lutheran Church has confessed the doctrine of full forgiveness at all times? Are we to summon Martin Chemnitz to the arena? or Aegidius Hunnius? Hunnius says: There are no degrees in justification. For it is impossible that a man should have partly obtained forgiveness of sins and partly not. It is also impossible for a man to be partly in grace and partly without it, or to be an heir of eternal life and at the same time a child of the devil. But he that is justified *has obtained full forgiveness of all his sins* and is fully in grace and an heir of eternal life. For in justification our greater or lesser worthiness does not come into consideration, consequently our justification cannot be increased or decreased by our worthiness. Not even our faith conditions our justification in so far as it has this or that quality, being strong or weak, but only in so far as it apprehends its object, the merits of Christ. But the merits of Christ are indivisible.[1] John Gerhard says: The Word of God "carefully distinguishes between justification and

1) Justificatio nec magis recipit nec minus, quandoquidem fieri non potest, ut quis ex parte remissionem suorum peccatorum obtineat, ex parte vero non; nec quisquam partim in gratia est, partim extra gratiam; nec quis potest esse ex parte haeres vitae aeternae, ex parte vero filius gehennae et damnationis. *Sed homo justificatus plenariam omnium peccatorum adeptus est veniam*, et totus est in gratia Dei atque vitae sempiternae haeres. Neque spectantur in justificatione illae virtutes, quibus auctis vel diminutis ipsa quoque justificatio tale subeat vel incrementum vel decrementum. Quin ne quidem fides ingreditur justificationem, quatenus ex sua conditione aestimata nunc firma, nunc languida est, sed quod subjectum suum aspicit, quod aequabile semper est. Considerat quippe gratiam justificantis Dei, quae infinitate sua omnem inaequalitatem respuit. Considerat meritum Christi, quod, quia infinitum est et in justificationis actu totum apprehenditur, itidem hujusmodi graduum inaequalitatem in justificationis arcano non constituit. (A. Hunnius, *Articulus de Justificatione*, p. 102.)

renovation. *Of justification, which consists in the forgiveness of sins and the imputation of the righteousness of Christ, it teaches that it is perfect,* but that renovation grows from day to day." [2] And Henry Hoepfner, whose treatise on justification is perhaps the best we have, says: "Forgiveness of sins has no plus and no minus; God freely forgives all, exhibiting to all the same fulness of mercy. Therefore Scripture testifies that all who are justified, Jews and Gentiles, men and women, those of little faith and those of strong faith, are just as righteous as Abraham, the father of all them that believe." [3] And at another place he says: "Whoever is justified, that is, regarded as righteous, is not justified because of his righteousness, but by the all-sufficient righteousness of Christ. Therefore his righteousness cannot become greater or more abundant or more perfect before the tribunal of God." [4] And in that vein he continues throughout the whole book.[5] Calov declares with the same emphasis: "It is pure fiction to say that besides the perfect forgiveness there is also an imperfect forgiveness. For God forgives fully when He forgives, Ps. 32, 1; 103, 3 ff.; He cleanseth from all sin, 1 John 1, 7; He casts all our sins into the depth of the sea, Micah 7, 19, so that there is no more condemnation to us, Rom. 8, 1." [6] And Scherzer teaches: "The forgive-

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2) Scriptura justificationem a renovatione accurate distinguit ac justificationem in peccatorum remissione et justitiae Christi imputatione consistentem perfectam esse, sed renovationem de die in diem crescere docet. (J. Gerhard, *Disputationes Theologicae.*)

3) Deus gratis ignoscit peccata non secundum magis et minus, sed aequali misericordia ac totaliter omnibus, sive majora sive minora peccata patrarint. ... Qua de causa sacrae literae testantur, omnes, quotquot justificantur, Judaeos et gentes, mares et feminas, tam imbecillos in fide quam fortes, absque ullo discrimine justificari per unam eandemque fidem in Christum ... et justos esse aeque ac Abrahamum, patrem credentium. (H. Hoepfner, *De Justificatione.*)

4) Qui justificatur, id est, justus censetur, universali justitia Christi, quae in facto est, ille non sua justitia justificatur: tantum abest, ut justitia ejus fiat major, auctior et perfectior coram Dei tribunali. (H. Hoepfner, *l. c.*)

5) Justificatio est *plena remissio peccatorum* et imputatio justitiae Christi. ... Justificatio est actio judicialis, qua *Deus nos aestimat* non qualitercunque, sed *absolute justos.* (H. Hoepfner, *l. c.*)

6) Remissionem peccatorum aliam perfectam, aliam imperfectam esse, merum est commentum, quandoquidem peccata, dum remittuntur, plene remittantur, Ps. XXXII; Ps. CIII, 3 cet., ... mundamur ab omnibus peccatis, I Joh. I, 7, ... projicitur omnis iniquitas in abyssum maris, Micha VII, 19, ... ut nulla in nobis sit condemnatio, Rom. VIII, 1. Qui ergo dubium esse potest peccata plene hic remitti? (Calovius, *Systema Locorum Theologicorum.*)

ness of sins in this life is perfect, so that no condemnation remains. Consequently also justification is perfect, it being nothing else than the forgiveness of sins." [7] Spener, going still more into detail, says: "Concerning the question whether a man grows more righteous and holier, we, too, concede this in respect to the inherent righteousness, which, of course, grows and must grow, so that we become more and more perfect. . . . But this does not pertain to justification, but to sanctification. It is not this which makes us pleasing to God or through which we become His children. Justification, however, is that beneficent act of God by virtue of which He receives us into grace and keeps us in His grace, in consequence of which we may stand in His Judgment. And here we cannot say that a greater or more augmented righteousness is to be found; but he who has forgiveness for his sins has complete forgiveness, and therefore no one has a more complete forgiveness than another. So it is obvious that they cannot say that the forgiveness of sins bestowed for the first time in Baptism is less perfect than that which one enjoys after one has exercised himself in good works for thirty or forty years. *Hence he who by imputation has received the righteousness of Christ by faith has it wholly;* for it is indivisible, and he cannot have a more perfect righteousness of Christ after twenty or thirty years than he received in the first moment. Hence all believers must have an equal righteousness in which they may stand before God." And the pious Fresenius writes: "Just as the merit of Christ is conveyed to the believers in its entirety and at the same time, so *also all sins are forgiven at the same time.*" And in another place he says: "Now, Christ and His righteousness are indivisible. Whoever has Him has Him wholly. . . . Hence it follows without contradiction that he must also be wholly righteous because his Savior brings him His entire righteousness." Nicolaus Hunnius, Caspar Loescher, D. Hollaz, Burk, Thomasius, and Frank teach the same doctrine. Lastly, Philippi writes with great clearness: "After all, the fact remains that justification, as the imputation of the perfect righteousness of our Lord Jesus Christ, is incapable of growth, grades, or degrees, but from beginning to end is perfect in itself. There are indeed degrees of faith, but no degree of justification, because also the infirm faith, if it be but upright, apprehends the righteousness of Christ, which,

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7) In hac vita contingit perfecta peccatorum remissio, ita ut nulla remaneat condemnatio. Ergo etiam perfecta justificatio, quae nihil est aliud quam peccatorum remissio. (J. Ad. Scherzer, *Systema Theologiae.*)

verily, needs no perfecting through our faith or our works." Will these testimonies suffice? Or must we proceed and let "the singing Church" testify in behalf of full justification? She sings: —

Sins are truly here forgiven. ...
All flesh shall rise again.[8])

And again: —

He canceled my offenses,
And saved my soul from death;
'Tis He who ever cleanses
Me from my sins through faith.
In Him I can be cheerful,
Bold, and undaunted aye;
In Him I am not fearful
Of God's great Judgment Day.

Naught, naught can e'er condemn me
Nor set my hopes aside;
Now hell no more can claim me,
Its fury I deride.
No sentence e'er reproves me,
No ill destroys my peace,
For Christ, my Savior, loves me
And screens me with His grace.[9])

And again: —

There His Word is preached to me;
From all my sins He makes me free.[10])

Our hymn-books abound in such testimonies. Whoever accepts them seriously actually renounces the doctrine of gradual forgiveness. Pray do not deceive yourself by making a distinction between possession and enjoyment. The whole earth has been in possession

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8) Hie *all' Suend' vergeben werden,*
Das Fleisch soll auch wieder leben.

9) Mein Jesus hat geloeschet,
Was mit sich fuehrt den Tod;
Der ist's, der mich rein waeschet,
Macht *schneeweiss,* was ist rot.
In ihm kann ich mich freuen,
Hab' einen Heldenmut,
Darf kein Gerichte scheuen,
Wie sonst ein Suender tut.

Nichts, nichts kann mich verdammen,
Nichts nimmet mir mein Herz!
Die Hoell' und ihre Flammen,
Die sind mir nur ein Scherz.
Kein Urteil mich erschrecket,
Kein Unheil mich betruebt,
Weil mich mit Fluegeln decket,
Mein Heiland, der mich liebt.

10) Da laesst er uns sein Wort verkuenden,
Machet uns ledig von allen Suenden.

of forgiveness since the death of Christ on the cross. In the justification of the individual person the point is always the enjoyment, the fact that the righteousness of Christ saves *me,* is for *my* benefit, is enjoyed by *me.* And this is done through faith. Through faith we enter into the enjoyment of the good things which Christ has purchased for us. According to the doctrine of the Evangelical [Lutheran] Church we thereby enter into their full enjoyment; according to the opinion which teaches a gradual forgiveness we enter only into their partial enjoyment. Now, when Paul Gerhardt sings: "Naught, naught can e'er condemn *me,*" he does not only magnify that which Christ has merited upon the cross, but this is what he magnifies: that he, Paul Gerhardt, through faith has entered into the full enjoyment of these merits; that to him, the said Pastor Gerhardt, there is absolutely no condemnation, and this on account of the imputed righteousness of Christ. Whoever with his whole heart and mind joins in singing this thereby confesses the full enjoyment of forgiveness, that is to say, the very opposite of the doctrine of gradual forgiveness.

In order to prove this doctrine, which formerly was not heard of in the Evangelical [Lutheran] Church, Luke 18 has been pointed to. A Pharisee and a publican "went up into the Temple to pray. The Pharisee stood and prayed thus within himself, God, I thank Thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me, a sinner. I tell you, this man went down to his house justified rather than the other." Luke 18, 10—14. It is claimed that the Lord here expressly speaks of degrees in justification. And this is held to be the case even if one assumes with Luther that the publican went home fully justified. So, then, the Pharisee was also justified even though it was in a somewhat less degree than the publican. Now, please, consider just for a moment: A man of the class of those who made clean the outside of their cups and platters, but within they were full of extortion and excess, Matt. 23, 26, such a man dares to praise himself in the presence of God as compared with notorious robbers. A man of the class of those who appeared beautiful outward, but were within full of dead men's bones, and of all uncleanness, Matt. 23, 27, such a man dares to boast of his righteousness in the presence of God, Luke 18, 11. A man of the class of those who paid tithes of mint and anise and cumin and omitted mercy and

faith, Matt. 23, 23, such a man dares to brag of his tithes in the presence of God, Luke 18, 12. And in such shameful hypocrisy he struts about; not in any way does he desire justification or ask God for anything whatsoever. And this man also is believed to have received divine forgiveness![11] I think the analogy of faith, after all, is not entirely useless in exegesis. *(To be continued.)*

The God of Odd-Fellowship.

BENJAMIN M. HOLT, Fargo, N. Dak.

Lodge periodicals no doubt outnumber church periodicals ten to one. Lodge periodicals are made up (besides of lodge news and lodge directories) of religious notations, religious poems, religious editorials, religious lectures, etc. So-called ministers of the Gospel contribute religious matter for lodge periodicals and give the lodge a religious boost.

Lodge periodicals are read with great frequency and much interest since the lodge way to "life eternal" is such an easy way as compared with the way of the Cross. GOD is the password to the lodge above, and little is expected of the lodge member except that he admit there is some state of existence in the hereafter. Unbelievers, unchristians, Orientals, and Jews together complete the lodge roster.

The average lodge periodical furnishes sufficient antichristian material upon which to build a splendid sermon against these forces of darkness. And by following up the various religious leads thus presented, writing letters of inquiry to lodge officials, lodge editors, etc., one might be able to compile a salable booklet against lodgism on the basis of material gathered from a single issue of a lodge periodical.

An instance. Some kind Odd-Fellow recently placed into my hands the February issue, 1928, of *The Odd-Fellow World* (North and South Dakota). The lodge duty to "bury the dead" adorns the front cover. On page 4 is an editorial using such terms as "living waters," "angel," "sod" (grave), "dust to dust," "God," "from above" (heaven), "prayer," etc. On page 7 is another

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11) Of course, *παρ' ἐκεῖνον*, Luke 18, 14, means "passing by the other." So the publican was justified while the Pharisee was passed by. This is the explanation of all exegetes of the Evangelical [*i. e.*, Protestant] Church, from Luther down to Lange and Meyer. Luther: "The other, the Pharisee, went his way not justified, but damned."

religious article using the same terms as those mentioned above and also "heavenly form," "last degree" (death), "grand lodge of love" (heaven), "conductor" (God), and even intimates a possibility of the existence of hell, "hoping not to be black-balled" when they arrive at the grand lodge above. On page 20 is an article headed "A Sort of a Sermon," an appropriate title indeed, for a *sort* it is. On page 31 Sir Humphry Davis is quoted: "I should prefer a firm religious belief to every other blessing, for it . . ., far above all combinations of earthly hopes, calls up the most delighted visions, palms and amaranths, the gardens of the blessed," etc. What *sort* of religion the Odd-Fellow religion is we find explained on page 12: "Blind creeds and kings have had their day. . . . Make way for brotherhood — make way for man."

After having read all these religious features of the Odd-Fellow periodical, I wrote to several leading Odd-Fellows whose name and address was given in the paper in question. I summed up what I had read in their magazine and on the basis of this evidence asked them *who* the god of Odd-Fellowship is, *why* the name of Christ is omitted from Odd-Fellow ritual prayers, ceremonial tenets, burial services, etc. Mr. J. M. Patton, the editor, says: "Before the meeting is declared open, every one joins in the Lord's Prayer. Is there anything particularly wrong there?" (February 7, 1928.) To show that his lodge makes use of this prayer as a religious exercise for the body and not for the soul, Mr. Patton enclosed, and referred to my special attention, an Odd-Fellow poem composed by Rev. A. T. Hough, poet laureate of the Odd-Fellow Grand Lodge of Vermont: —

> "No new religion does she [I. O. O. F.] teach;
> She's here to practise, not to preach.
> For when the earnest prayer is said:
> 'Give us this day our daily bread,'
> Odd-Fellowship produces then
> The needed loaf as her Amen.
>
> "Change hate to love with touch divine,
> Thy links around all nations twine,
> Transform each ancient, soulless creed
> Into a living, loving deed," etc.

Pretending that they are Christians because they pray the Lord's Prayer, these men call down the curse of God upon themselves in pronouncing the teachings of Christ and the apostles as "ancient, soulless creeds," replaced by Odd-Fellow deeds.

Dr. C. E. McNaught, Czar of the Muscovites, St. James, Minn., says: "While Odd-Fellowship has a veneration for religion, . . .

we avoid all affinity with any system of faith or sect." (Feb. 14, 1928.)

Rev. E. E. Vernon, Grand Chaplain of the South Dakota Odd-Fellow Grand lodge, says, in regard to *who* the god of Odd-Fellowship is, and also in regard to whether or not he himself prays in the name of Jesus Christ while praying in the lodges or when using the ritual prayers of the order: "What is said [in lodges] and written [in lodge magazines] is said and written with the thought of a great, universal, Father-God in mind." (Feb. 15, 1928.)

Mr. Earl L. Wilder, Amboy, Minn., speaking for the Muscovite High Priest in Odd-Fellowship, answers my letter in real Odd-Fellow style. He writes: "If your character and reputation are good . . . and you believe in God, you may be elected into a lodge of Odd-Fellows for about $20. . . . We boast of Catholics and Lutherans [and Jews] in our order, for it is not founded on religious prejudice. . . . I wonder if you will let me do a little preaching in regard to Odd-Fellowship. . . . *No one sect* is the possessor of the only right way to worship. God gave us our brains for a purpose, and that purpose is to work out our own salvation. [The reason why all people of low mentality and physical imperfections *cannot* be saved.] If we are honest and sincere, our way of thinking is *right*. . . . Quibblers who are sticklers for any rigid method of deportment or worship are deviating from the *example* of Christ. . . . The Odd-Fellows recognize this, and their order is founded to admit people of widely differing beliefs. . . . Your article on dancing makes me think your belief repels thousands of *honest men* by its narrow-gage inelasticity. . . . Permit me to point out that there is scarcely a feature of the teachings of Christ *not* promulgated many years before by Confucius. What did Christ do in the twelve years unaccounted for? We don't know, but it is my belief that he *studied* and found a more effective way to evangelize the world. . . . I will be glad to continue the discussion in fuller detail to see if your peculiar views can hold up under a virile attack." (Feb. 12, 1928.)

Thanks for the preaching, Mr. Wilder! But did Christ *only* "study"? Did He not *die,* too? His "deed" completes the Christian "creed." *

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* I accepted Mr. Wilder's challenge to "continue the discussion" and wrote him at length in matters of his antichristian statements; but he has made no reply.

Let me submit some more evidence: —

A PRAYER.

"I take no thought of my neighbor's birth
Or the way he makes his prayer;
I grant him a white man's place on earth,
If his game is 'on the square.'" Etc.

(*The Wisconsin Odd-Fellow*, Jan., 1928.)

"Fraternalism defines every neighbor as a brother." (*The Wisconsin Odd-Fellow*, Jan., 1928.)

"Keep thou thy dreams, though faith should faint and fail,
And time should loose thy fingers from the creeds. ...
A dream may lift thy spirits past all fear
And with the great may set thy feet on high."

(Frontispiece poem in the *Wisconsin Odd-Fellow*, Feb., 1928.)

There are some men in Odd-Fellowship who have Christian tendencies; and, whether consciously or unconsciously, by their opinions they often try to affect the teachings and principles of Odd-Fellowship. In a recent Odd-Fellow periodical we notice in a poem: "Christ came to Bethlehem, long, long ago." Another: "Odd-Fellowship makes men better Christians." However, on every editorial front page of this Odd-Fellow periodical we find these words: "*We do not hold ourselves responsible* for any views or opinions expressed in the communications of our correspondents." This statement puts a rather forceful damper on the statements of those men who think they can make Christian references in Odd-Fellow journals prove that Christianity is really a part of the teachings of the lodge. To settle this matter once for us all I have reported various Christian statements made in official Odd-Fellow periodicals to Hon. Leon S. Merrill, Grand Sire of the Odd-Fellow Grand Lodge. Here is his official verdict in regard to Christianity *versus* Odd-Fellowship: —

MR. B. M. HOLT,
1124 4th Ave., S. S.,
Fargo, N. Dak.

Orono, Maine, March 5, 1928.

DEAR SIR:

Replying to your letter of February 26, Odd-Fellowship holds no affiliation with systems of faith or sect, and in all of its ceremonies avoids reference to matters which might in this respect become contentious.

Very truly yours,

(Signed) LEON S. MERRILL, Grand Sire.

In other words, Odd-Fellowship has *nothing* to do with Christianity as a religion, but studiously *avoids* all things that would lead its members or others to think that the lodge holds anything in common with those who believe that we have forgiveness for all our sins *only* through faith in the sufferings and death of Jesus Christ.

I might try to analyze this lodge material further; but I think extensive elucidations are superfluous; and I believe I have the right to presuppose sufficient Christian knowledge on the part of those who care to read these notations to ask them to make their own comment.

We should perhaps say something about the Rebekah Lodge, or female Odd-Fellowship; but space forbids. I can merely point out the fact that the Rebekah Lodge is a *part* of Odd-Fellowship itself and exists only in accordance with the rules of Odd-Fellowship. I herewith quote the Rebekah funeral service as furnished by Mrs. May Barrette, president of the Rebekah Assembly: —

"This our sister has reached the end of life's journey, and while we are assembled to pay our last loving tribute of affection and mingle our sympathetic tears with those of the stricken mourners, we bow in humble submission to the will of an all-wise Father who doth not afflict His children willingly, but, like a father, pitying them, calls them nearer to His side and shelters them within His fold," etc.

There are two "folds." Christ is Shepherd of one fold. Who is tending the other fold?

This time we shall try to be just a little individual and shall close, not with a hymn verse, but with a new, framed photograph of the lodge-god as found on page 10 of the *Wisconsin Odd-Fellow,* December, 1927. He looks quite natural, too, clean-shaved and all dressed up for Sunday. Here he is: —

DID HE LEAVE ANY INSURANCE?

"Do you imagine that people will ask where you have gone after you die? Not on your life! They will ask if you left any life insurance, and if so, how much. When this question is answered, they will know where you have gone without asking."

Was Moses Weak in Arithmetic?

H. E. Fosdick has been traveling through the Sinaitic wilderness and tells the readers of the *Ladies' Home Journal* what he found there. "One striking difficulty in the Biblical narrative — the numbers of the fugitives — must occur to every traveler. That 600,000 men, with women and children added, which would make a grand total of some three million folk, ever lived in this desert has seemed to every visitor here an appalling strain upon credulity. . . . So many people could not live in the Sinaitic peninsula, which to-day supports, in a poor and whipped existence, five or six thousand Towara Arabs. . . . No such number, much less any increased descendants, ever could have settled in Palestine, which at its latest census in 1922 had a grand total of about 800,000 folk, Moslems, Christians, and Jews combined. . . . In the endeavor to solve this problem, many suggestions have been made. Some have imagined that better conditions in water and pasturage existed in the olden time. But that will not hold. . . . Some have ascribed the enormous numbers to exaggeration in telling a heroic tale. Such stretching of statistics is familiar to students of the Scripture. . . . While, however, it is possible that exaggeration is the secret, it is strange that the records should show such correspondence with the land everywhere else and then should slip so incredibly as to put 3,000,000 people where a few thousand might possibly survive. . . . Some have fallen back upon supernaturalism and have held that the vast host was miraculously sustained; but the Biblical narrative itself prevents that explanation. Only three special providences are mentioned, and they could not solve the problem" — because each September the quails blow in by multitudes, but not in sufficient number to feed 3,000,000, because "manna" is still found there, "but such manna could not solve the problem of sustaining 3,000,000 folk," and because "Arabs who know the ways of the wilderness still will draw water from apparently dry cliffs," — "but it still is incredible that 3,000,000 folk ever drank their way through this appalling wilderness."

We are not concerned with refuting the foregoing statements, but with the solution offered by Dr. Fosdick of the difficulty which arises when the supernatural element (which the Bible distinctly presents) is eliminated. Dr. Fosdick is not willing to add a chapter to Ingersoll's *Mistakes of Moses.* He is not going to accuse Moses of exaggeration and falsification. He puts the blame for the difficulty on a mistake of the translators. But if he is correct in his interpretation, Moses is indeed not guilty of

exaggeration, but will have to be blamed for making glaring mistakes in arithmetic. This is the solution offered: "Perhaps, then, Doctor Petrie is correct. He says that the Hebrew word *alaf* has two meanings, 'a thousand' and 'a family,' and that all our trouble comes from translating it 'a thousand' here. He insists that the tribe of Manasseh, for example, did not have 'thirty and two *thousand* and two hunded' people, as our translation (Num. 1, 34. 35) says, but had thirty-two *families,* making two hundred people altogether. He presents an appealing argument, and the upshot is that, if you follow him, you get a total of about 5,500 who made the Exodus. At least that fits the possibilities."

Now let the ladies of the *Home Journal* take up their pencils and see what a poor hand at figures the Doctors Petrie and Fosdick make Moses out to be. Put "families" in place of "thousand," add the 46 "families" of Reuben, the 59 of Simeon, and all the other "families" of the sons of Israel, and we get 598 "families." But the census officials, whose figures Moses accepts, get the sum of 603 "families." Num. 1, 46. That's bad. The ladies will remember Fosdick's instruction as to how verse 35 is to be read: "Those that were numbered of them, even of the tribe of Manasseh, were thirty and two families, that is, two hundred [individuals]." Adding these 200 to the 500 of Reuben, the 300 of Simeon, etc., we get 5,550, or, as Fosdick says, about 5,500. But verse 46, according to the new interpretation, reads: "Even all that were numbered were six hundred families and three families, that is, *five hundred and fifty* [individuals]." Just one little cipher disappeared! That's bad.

A family is computed here at 6. Six times 32, in verse 35, makes about 200 (to be exact, 192). But in verse 46 six times 603 makes, not 3,618, but a paltry 550. That's bad. Multiply the 46 in verse 21 by 6, and we ordinarily get 276. But the census reporter for the tribe of Reuben gave the figures as 500. He padded the figures. That's very bad. Gad did worse. Instead of 270 he reported 650. The national official tried to rectify these mistakes, and in verse 46, where he was entitled to 3,618, he put down only 550. Those men were poor in arithmetic. Gad multiplies 45 by 6 and gets 650, and Judah multiplies 74 by 6 and gets only 600. Nor have they advanced in chapter 2, verses 4—9. Add 74 and 54 and 57. The writer says that makes 186. It makes 185. That is not so bad. But adding 600 and 400 and 400, we get 1,400; the sacred writer, 400. That is very bad. Or, from a different angle, 185 times 6 makes 1,110, not 400.

Let us turn to Ex. 38, 25. 26. The sum raised by taxation was 301,775 shekels (100 talents and 1,775 shekels), at half a shekel for every man. The figures are correct if Israel numbered 603,750 men. Fosdick puts the figure at 5,500. And they were taxed 301,775 shekels! It is a miracle indeed that they were not taxed to death. And their voluntary gifts amounted to 29 talents of gold and 730 shekels! The commentators are at pains to show the source of the great wealth of Israel, of these 603,750 men, and they succeed in showing it. But where did Fosdick's 5,500 men get this immense wealth? A later Petrie may show that shekel stands for a half-penny.

Now turn to Gen. 46, 3: "Fear not to go down into Egypt, for I will there make of thee a great nation —" as it turned out to be, 598 families, 5,500 individuals, in two hundred years! That smacks of exaggeration. And read Ex. 1, 7! The children of Israel were fruitful and increased abundantly and multiplied and waxed exceeding mighty, getting to number even 5,500, and the land was filled with them! And how greatly poor Pharaoh exaggerated the danger threatening his great people and mighty army! "Behold, the people of the children of Israel are more and mightier than we" — these 5,500! (Ex. 1, 9. 10.)

Dr. Fosdick has the reputation of being a most learned theologian. We leave it to the readers of the *Ladies' Home Journal.* E.

THE THEOLOGICAL OBSERVER.

Iowa Synod Reaffirms Position. — Under this heading the *Lutheran Standard* for August 18 reports: "One of the most important matters before the recent general convention of the Iowa Synod at Waverly, Iowa, was the proposed merger of the Iowa, Ohio, and Buffalo synods. According to the *Lutheran Herald* the Iowa Synod again affirmed its stand on the Scriptures as a basis for organic union with the other two synods. The following resolution was unanimously adopted: 'In view of the present situation we deem it necessary that Synod adopt a clear and unequivocal declaration concerning the doctrine of the inspiration and inerrancy of the Scriptures as we now have them and the true sense of its own confessional paragraph. We therefore move the adoption of the following declarations: 1) Synod to-day, as always, confesses the old Lutheran doctrine concerning the inspiration and inerrancy of the Bible as this doctrine again and again has been presented in its publications. 2) As a brief and unequivocal summary of the same we adopt as our own the words of Dr. Sigmund Fritschel: a) The Scriptures are the Word of God as to contents and form in the full and real sense of the word. b) It is

this in all its parts, and it is not permissible to discriminate between divine and human elements, between God's Word and the word of men. c) The fact that the Scriptures are of divine origin and character establishes the fact of its inerrancy. 3) When we confess the inerrancy of the Bible as we now have it, this does not exclude inaccuracies of transcription, different readings, omissions, or minor additions to the original text, or passages which to us seem to be contradictions or discrepancies, but which do not affect the interests of salvation and faith.'

"The *Herald* further reports: 'On the basis of this declaration the Iowa Synod declared it will no longer insist on the form that was given to the confessional paragraph at Dubuque in 1926, although that form is perfectly correct, and that it will be satisfied with any wording of this paragraph which properly expresses the Lutheran doctrine of the Scriptures. The synod again declared its willingness to enter into organic union with Ohio and Buffalo. The changes proposed by the Joint Commission were approved. The synod resolved that all debt must be paid before the merger is effected. The officers were, by resolution, instructed to do "everything necessary to be done" to bring about the merger with the synods of Ohio and Buffalo.' President G. A. Fandrey, of Chicago, was reelected. He was also elected visitor to the Lutheran World Conference at Copenhagen in 1929." MUELLER.

Concerning Divorce. — As reported by the *Lutheran Standard,* the Canada Synod of the United Lutheran Church in America at its recent meeting, after devoting a "large portion of its time to the consideration of Scriptural teaching" on the subject, unanimously adopted the following propositions relative to divorce: "1) God intended marriage to be indissoluble. 2) Christ recognized adultery as the only ground for divorce. 3) Christ was opposed to the granting of divorce on any other ground. 4) The New Testament Scriptures admit only of separation, not divorce with the right to remarry, as relief from marital infelicity arising out of other grounds than adultery. Even in these cases earnest efforts should be put forth to effect a reconciliation that separation may be avoided."

Point 4 in this set of resolutions covers all cases of marital infelicity among Christians, and it is correct so far as it goes. But it leaves out of consideration all cases of which Paul speaks in 1 Cor. 7, 15: "But if the *unbelieving* depart, let him depart. A brother or a sister is not under bondage in such cases." The meaning of this passage clearly is that in case of malicious desertion on the part of a non-Christian the innocent party may again marry, of course, after the demands of civil law have been complied with. Another sentence should be added to the propositions to include such cases. It is tyranny to impose restrictions upon Christians where the Word of God does not command them. Also such a procedure is Calvinistic rather than Lutheran. MUELLER.

What Constitutes a Lottery? — This is the question that is asked and answered in a recent issue of the *Lutheran Church Herald.* Since it is rumored that in one or the other of our churches, affairs are

conducted that are as much like lotteries as one egg is like the other, we shall submit some of the statements of our contemporary on this subject. The *Lutheran Church Herald* writes: "There are State and Federal regulations against lotteries, but they are often violated through ignorance of the law. But this is no excuse. Professor Jones, of the University of Washington, gives some good information on this subject in the *Inland Printer* which it might be well for some of our church societies to study. These are the essential features of the lottery: 1) The drawing or award must be by chance and not by merit. 2) The chances or tickets must be purchased or secured upon some consideration by the ticket- or chance-holder. 3) The prize must be awarded. Advertising a lottery is also a punishable offense. The publication of a news account of a lottery drawing is also contrary to law. . . . The prosecuting attorney in your community is the individual who will take action in case he believes a lottery is being held, and it would be an excellent thing to go to him, lay the facts before him, and find out what he holds to be a lottery before going ahead with an idea that is in any way near the line. . . . Church societies, although they may feel quite secure from prosecution, should be careful and not do anything against the law. They are expected to set a good example and avoid even those things which have the appearance of evil."

The "Interdenominational" Church Passes. — "The Community Church movement is undergoing a change," writes the *Lutheran Standard,* "if a statement recently appearing in the *Northwestern Christian Advocate* (Methodist) is to be taken at face value. The Community Church as first established was to be interdenominational and independent, existing for the purpose of bringing together in one fellowship all Christians in any community adjudged to be 'too poor or small to support more than one church.' Ordinarily such a community does not bear alone the responsibilities and obligations of supporting its churches, but depends upon churches in other communities who aid it through mission boards. Now, from the practical standpoint we are told by the Methodist journal: 'The Independent Community Church is found to be a failure. It lasts only about a half dozen years.'

"The *Northwestern Christian Advocate* goes on to say: 'At the recent meeting of the leaders on rural church-life and other related subjects, at Cleveland, O., it was found that the consolidated church, hitherto known as the Community Church, must have behind it some great denomination. Therefore the name now accepted is the "Denominational Community Church."'

"From this change of front the so-called Interdenominational Church seems likely to pass out of existence. Its only appeal has been interdenominationalism in a type of community where all sincere Christians support some existing church, whether their own preferred denomination is represented or not."

It has frequently been said that the Community Church has neither a religion nor a message. As a matter of fact it has both, but they are paganistic. The Community Church fosters the worship

of the "unknown God" through work-righteousness. It is essentially negative and therefore has no positive message of consolation when comfort is really needed. The Community Church therefore defeats itself by the very blankness of its "creed," which can never satisfy the soul. Again, the Community Church is superfluous; for what it purposes to supply is already offered in the scores of lodges which infest even the villages and towns. There churchless persons find what they seek: a few superficial moral precepts, social facilities, and support in case of sickness and death. In addition to this there is the charm of secrecy and exclusiveness. For this reason we may be sure that lodgery, this most prevalent type of "interdenominationalism," will never "pass out of existence." Yet we must oppose it unceasingly and relentlessly as an unchristian and antichristian institution. MUELLER.

Union without Unity. — After discussing some church unions that proved successful because the respective church-bodies were "one in faith and doctrine," the *Presbyterian* says: "There has fallen upon the Canadian churches in this recent union of Methodist, Presbyterian, and Congregational churches no similar blessing nor indeed any striking evidence of that 'unity of the Spirit in the bond of peace' which is the necessary condition for effective union. We all rejoice in the organic union of groups of small, struggling, evangelical churches, such as existed in many little villages and towns over those great Canadian stretches, but these three churches, as religious bodies, are too diverse in their theological outlook to be comfortable and happy under one roof. The ecclesiastical experiment across the border cannot serve us as an example or incentive to union, but must rather stand before us as a warning, since it has left so able and influential a section on the outside of the union as 'The Continuing Presbyterian Church in Canada.'

"This idealism is a most bewitching theory and sounds the call to the approaching millennium, as the picture is painted by language artists who rightly decry our unfortunate divisions, but who wrongly suggest the remedy for these ills. It is all of the same logic that would scrap our army and navy defenses and remove clubs or pistols from the hands of policemen. That morning has not yet dawned when ideals alone make life's program. Human nature is the most impressive in its approach to the divine known to us in this life and as a study ranks next to our attempts to know the character of God. However, human nature is not to be listed and classified by any artificial methods or by the fiats of coercion."

One consideration is not touched upon in the above, namely, that the Word of God warns against union with errorists, telling us that a little leaven will leaven the whole lump. The question of union between two church-bodies is not merely a matter of expediency, but must be determined on the basis of Holy Scriptures.

American Episcopalians Revising Their Prayer-Book. — On this subject the *Christian Herald* writes: "Like her mother Church in England, the Protestant Episcopal Church of America is revising her Prayer-book. But while the English Church has been denied

the proposed revision by her foster-parent, the State, the daughter Church on this side of the Atlantic is free to bring her book of devotion into harmony with the thought and aspirations of our day. For fifteen years a commission has been working on the revision, and at the General Convention next October the revised book will be presented for adoption. Concerning the new book the Right Rev. Chas. L. Slattery, Bishop of Massachusetts and chairman of the commission, says: 'Baptism is lifted into the expression of God's loving care for His children; the marriage service makes the wife equal with the man in privilege and responsibility; the burial service substitutes New Testament trust for Old Testament fear; aspirations of our time for social justice, good government, and world brotherhood are recognized; services may be made shorter and, with hymns and sermon, may have a new force and a new unity. In a word, without ceasing to be the book of the ages, the Prayer-book becomes also the book of this generation.'" Enough evidence is furnished in the statement of Bishop Slattery to show that the proposed revision is not in the direction of greater fidelity to the Scriptures, but rather away from it.

The Princeton Seminary Situation. — It had been expected that the last General Assembly of the Presbyterian Church would decide the question whether Princeton Seminary is to remain a conservative institution or not. Undoubtedly the meeting felt that since on this question it was like a house divided against itself, it would be better not to render any decision on the questions in controversy. The *Watchman-Examiner* gives this brief summary of the resolutions affecting Princeton Seminary: "The Presbyterian General Assembly put off till next year the final settlement of the Princeton Seminary dilemma. They felt that the acceptance of the majority or the minority report of the special committee of eleven which has been studying the question would leave bitterness in the hearts of many. The Assembly urged those interested in Princeton to try to compose their differences during the coming year. In consequence of this action the Liberals and the Fundamentalists will go on with their discussions. Whatever the decision may be, we hope that Princeton Seminary will ever remain a bulwark of conservatism." Inasmuch as Princeton Seminary still stands for the inspiration of the Bible, the deity of Christ, and the atonement through the blood of Jesus, we endorse the sentiment expressed in the last sentence.

An Inadequate Confession of Faith. — In the *Watchman-Examiner* of April 26 the editor publishes a number of propositions which express his faith. Since he states that this confession of faith was adopted at the preconvention conference on fundamentals at Des Moines in 1921, it possesses more than passing significance. Here are the propositions: —

"1. We believe that the Bible is God's Word, that it was written by men divinely inspired, and that it has supreme authority in all matters of faith and conduct.

"2. We believe in God the Father, perfect in holiness, infinite in

wisdom, measureless in power. We rejoice that He concerns Himself mercifully in the affairs of men, that He hears and answers prayer, and that He saves from sin and death all who come to Him through Jesus Christ.

"3. We believe in Jesus Christ, God's only-begotten Son, miraculous in His birth, sinless in His life, making atonement for the sins of the world by His death. We believe in His bodily resurrection, His ascension into heaven, His perpetual intercession for His people, and His personal visible return to the world, according to His promise.

"4. We believe in the Holy Spirit, who came forth from God to convince the world of sin, of righteousness, and of judgment and to regenerate, sanctify, and comfort those who believe in Jesus Christ.

"5. We believe that all men by nature and by choice are sinners, but that 'God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life'; we believe therefore that those who accept Christ as Savior and Lord will rejoice forever in God's presence, and those who refuse to accept Christ as Savior and Lord will be forever separated from God.

"6. We believe in the Church — a living spiritual body of which Christ is the Head and of which all regenerated people are members. We believe that a visible Church is a company of believers in Jesus Christ, baptized on a credible confession of faith and associated for worship, work, and fellowship. We believe that to these visible churches were committed, for perpetual observance, the ordinances of Baptism and the Lord's Supper, and that God has laid upon these churches the task of persuading a lost world to accept Jesus Christ as Savior and to enthrone Him as Lord and Master. We believe that all human betterment and social improvement are the inevitable by-products of such a Gospel.

"7. We believe that every human being has direct relations with God and is responsible to God alone in all matters of faith; that each church is independent and autonomous and must be free from interferences by any ecclesiastical or political authority; that therefore Church and State must be kept separate as having different functions, each fulfilling its duties free from the dictation or patronage of the other."

The careful reader will notice that certain great doctrines are conspicuously absent in this statement. For instance, the doctrine of the Trinity is not referred to, nor is the deity of Christ mentioned. Altogether the language is too vague to form a satisfactory basis for Christians to unite on.

Dr. Cadman's View of the Bible. — Dr. Cadman, the noted Brooklyn preacher and churchman, is known as a Modernist. Lately he outlined his position on the nature of the Bible as follows: "The literature of the two Testaments is an unfolding and progressive revelation of sacred truths, verified by the personal experience of those who recorded them. It is therefore neither wholly divine nor wholly

human, but a blending of both, and its contents vary according to the capacity of its authors to receive the spiritual realities it sets forth. . . . Do not regard them [the books of the Bible] as infallible in every particular or of equal value in all their parts. The claim that they are a perfect whole has wrought more mental distress and created more skepticism than any other dogma of Christian or Jewish theology known to me." The *Presbyterian* very correctly points out that Dr. Cadman is here placing himself in direct opposition to evangelical Christianity. He sets at naught the clear words of Jesus: "The Scriptures cannot be broken," and the words of St. Peter: "The prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." That a man like Dr. Cadman is at the head of the Federation of Churches forms a serious indictment of the federation.

Evolution as Taught at the University.—*Introductory Geology,* "for use in universities, colleges, schools of science, etc.," in its chapter on evolution says: *"Theory of Organic Evolution.* In more modern times it was Galileo, Newton, and Laplace who gave the thinking world a scientific theory as to the changes in the inorganic world; and Buffon, Lamarck, Darwin, Wallace, and Spencer who foreshadowed the present theory of organic evolution. Charles Darwin is by general consent regarded as the father of the theory, since through his books, chiefly the epoch-making *Origin of Species,* published in 1859, came the conviction that life has been continuous, descending from previous life with change from the most primitive organism to the complex faunas and floras of to-day.

"There is now no question about the truth of the theory of organic evolution as opposed to that of special creation. What is under discussion by the biologists is the detailed method by which Nature has brought about the manifold organic change that we see. Scarcely any worker in the sciences of botany, zoology, or paleontology now rejects the theory; in fact, all work in these studies is based on the concept of life having continuously descended from life since it began on the earth. The evolution theory is without doubt the grandest generalization of the nineteenth century, since it has not only transformed the method of study in biology, geology, and the social sciences, but has given a new point of view to all science, art, and even progressive religions.

"Since, then, we are to accept the orderly development of life throughout the ages as the basis for our study of the organic side of historical geology, we may well sum up briefly the procedure of evolution as it is generally held by scientists to-day. The present theory is built around six basic concepts: —." Is evolution a fact or a theory? The professor will have to point out to his class the contradiction in the statement: "There is now no question about the *truth* of the *theory.*" He will also have to point out that his text-book contradicts the plain teaching of the Bible on "special creation." We wonder what reason he will give his curious class for spelling nature with a capital N? What is he going to say about the non-"progressive religions" whose point of view is not set by evolution? Finally he

will have to point out to his class that they must not deride the Christians for their faith in the Bible, since the text-book states that "what is generally held by scientists to-day" *"we are to accept."*

Further on in the same chapter: "Succession of Life. A great array of ancient forms of life is now known, and their appearance in geologic time has been determined. From this evidence we learn that geology begins in obscurity, with an absence of all life. At the very beginning of the third great era, the Paleozoic, however, there is an abundance of marine forms; but nevertheless for a long time there is no evidence of land plants, and a land flora does not appear until still later times. . . . Finally, the line of mammals leading to man appeared first in the lemurs (monkeylike forms); shortly afterward came the true monkeys, and more recently arose the anthropoid apes and the ape-man." The professor will have to explain to his curious class—and if it is trained in thinking, it is going to be very curious—why the sentence ending with the words: "with an absence of all life" was not separated from the succeeding portion dealing with life on earth with a dash, a long and heavy dash, for the purpose of indicating the wide gap between absence and presence of life. He will have to explain that because the "true" theory of evolution cannot bridge this gap, it prefers not to call the attention of the college student to it. In discussing the last sentence, our unfortunate professor will have to point out that the statement in the first section that *"all* work in these studies is based," etc., is not consistent with the truth. E.

Opposition to Evolution Increasing. — The *Australian Lutheran* reprints some valuable remarks by Stuart MacColl, M. D., of Melbourne, on the subject of evolution. We submit a few statements which appear to us most striking. After dwelling on the popularity of the theory of evolution, the writer says: "It [evolution] has gripped the popular imagination; and no wonder, for fully ninety per cent. of the university professors hold and teach the hypothesis. It is only the men of outstanding mental caliber in the schools of learning who have the courage to put a mark of interrogation after this fashionable and all-embracing philosophy. During the past ten years these men of courage are on the increase, and the marks of interrogation are more numerous and formidable to the advocates of this purely speculative hypothesis. It is not a science; here we join issue with the evolutionist. . . . The informed Christian has nothing to fear by the advance of science either in the infinitudes of space or in the ultramicroscopic world of wonder revealed to us in the laboratories of physics, chemistry, and biology. . . . Why do we question evolution? Because it lays the ax at the root of divine revelation unfolded in the Bible. . . . I know there is a school of modernistic theologians who endeavor to harmonize evolution and Revelation; but the task is logically impossible — it is the harmony of the lamb devoured by the tiger. Modern evolution, even in its modified form (and this is far removed from that of Darwin and Huxley), is irreconcilable with the Bible view of God and the universe. . . . Evolution, despite its claims, explains nothing; it knows nothing of the origin of anything. In all

the vast range of paleontology and biology — life as it once was, and life as it now is — it fails to produce even one undoubted evidence of the transmutation of species. Darwin attached great importance to paleontology, or the study of fossils as found in the various strata of the earth's crust. He bewailed there was so little evidence from this source in his day, but confidently expected that further study in this direction would yield overwhelming evidence of the truth of his theory. Nearly seventy years have passed since Darwin published his great book *The Origin of Species,* and extensive work has been done in the realm of geology during that time; but evolution is now as destitute of support from the fossil record as it was in 1859. One of the foremost scientists of to-day (Prof. Trenchard More) says that the importance of geology to the doctrine of evolution is immediate and profound, but that the estimation of time by geological methods 'amounts almost to mere guessing.' At the height of the evolutionary enthusiasm, More says, chronological tables were published which were supposed to give the age of the earth and its epochs, but that the figures were purely fanciful and are now abandoned by conservative geologists. . . . If evolution be true, there is no sin in the Bible sense, and thus our ideas of redemption and atonement are meaningless. Evolution and Revelation are eternally irreconcilable as far as sin is concerned; and if the Church is to rise to her primitive witness and power, she must disinfect her halls from the blighting effects of this 'working of error.'" This is heartening testimony from a man qualified to evaluate the facts which come into question here.

The Bible and Science. — Discussing the question whether the Bible can be called a text-book on science, the *Presbyterian* of July 19 says quite correctly: "During the long centuries of change in scientific outlook and the reversals of philosophic systems there have arisen very serious questions of human knowledge and revolutionary discovery that have alarmed Christians lest the distinct declarations of Scripture on science and history should be refuted. However, it was finally observed that on those phases of fact or theory where the most acute conflict was believed imminent, the Bible itself was silent, or if it spoke at all, it was either in the language of the day and really made no scientific declaration to be either refuted or to be accepted or was in strict agreement with the recent discoveries made by patient research and so confirmed the great assumptions or affirmations of science rather than ranging itself against them. . . . A single illustration which is familiar were the years in which the critics insisted that the Bible writers were utterly astray on the existence and influence of a great race known as the Hittites. Now it is finally known that the Hittites rank in power close to Assyria and Babylonia and Egypt, and thus the discoveries of their vast ruins confirm all that the Bible assumes or declares about this nation north of Palestine." It is next pointed out that the statement heard so often that the Bible is contradicted by science has never been proved. The closing remark is: "Where the Bible speaks upon the great events in the creation and preservation of life, it is always in harmony with facts, and in this sense is a correct text-book on science."

A Missionary Concerning Wrong Tendencies of Protestant Work in China. — Pointing to some errors into which Protestants doing mission-work in China have fallen, Rev. Martin A. Hopkins, of the North China Theological Seminary, located at Tengshien, Shantung, discusses, in first place, the tendency to exalt Chinese civilization unduly and to ignore its defects. Some missionaries, in order to make a good impression on the Chinese and to get a hearing, so he avers, overlook the superstition and misery of those who have no hope and are without God in the world. The Chinese have to be shown that they *need* saving. Next, he deplores the tendency to view Christianity "as only one of a number of rival religions that are to mingle together and pool their best, so that the collection of their best will be the ultimate faith of mankind." He rightly insists that the Christianity of the New Testament "is an absolute, perfect, and final faith, and as such is indispensable to man's salvation." The missionaries who have left this position naturally no longer stress soul-winning, but rather education and social uplift. And finally, says he, "there is the tendency to propagate Modernism in China." According to Rev. Hopkins, Modernists have entered the mission-field chiefly by means of the educational institutions, many of which they have made strongholds for the spreading of their destructive teaching. "Modernists do not engage in evangelistic work among the masses. They have no Gospel to preach." What a challenge there is contained in all this for us, who have the Gospel pure and unadulterated, to preach it to the poor benighted heathen.

On the Separation of Church and State. — Discussing this subject, Mr. William D. Upshaw, former member of the United States Congress and a Baptist, recently made some remarks which show how difficult it is for men to follow the Bible in all simplicity. He says: "'We must avoid all entangling alliances,' says one school of orthodox leadership, 'and we must preach the pure Gospel in all its power, and the Christian character thus developed will take care of the State.' To be sure, this is true, as far as it goes, from a basic spiritual standpoint, but it does not go far enough. We who believe in more militant methods as applied to present-day devilments accept all of this beautiful doctrine — and 'then some!'" His chief argument he takes from the words of Holy Scripture which say that Christ came to destroy the works of the devil, and on this statement Mr. Upshaw builds his theory that the Church is to join hands with the State in fighting for the success of the prohibition law. This is altogether in keeping with the Reformed tendency to bring about outward reform, whether the inner man has been changed or not. Mr. Upshaw's selection of a text shows how poor a case Calvinism has when its attitude with respect to political reforms is judged by the Scriptures.

Fifty Thousand Suicides. — Recently the *New York Herald Tribune* stated that according to figures published in *Paris Midi*, 50,000 Europeans killed themselves last year. Hunger, poor living conditions, and love entanglements are given as the chief causes.

human, but a blending of both, and its contents vary according to the capacity of its authors to receive the spiritual realities it sets forth. . . . Do not regard them [the books of the Bible] as infallible in every particular or of equal value in all their parts. The claim that they are a perfect whole has wrought more mental distress and created more skepticism than any other dogma of Christian or Jewish theology known to me." The *Presbyterian* very correctly points out that Dr. Cadman is here placing himself in direct opposition to evangelical Christianity. He sets at naught the clear words of Jesus: "The Scriptures cannot be broken," and the words of St. Peter: "The prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." That a man like Dr. Cadman is at the head of the Federation of Churches forms a serious indictment of the federation.

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the separation of Church and State. What a superficiality and mixture of truth and error! To be antiunionistic is Scriptural. That Rome has robbed the Gospel of its very heart by its doctrine of works Dr. Jefferson either does not know, or he ignores it.

In Australia a man died whose name, years ago, became familiar in our circles through the visit of the sainted Dr. Graebner in New Zealand. We are referring to Rev. F. K. G. Blaess, missionary among the Maoris in New Zealand. That his work was not in vain is testified to by the fact that one of the pupils whom he baptized is now a Christian missionary in New Zealand, namely, Rev. Hamuera Te Punga.

The airplane may serve Christian missions. It is reported that a Presbyterian mission-station in West Persia was thrilled recently when an airplane descended, bringing two American friends to the mission. They came from Tabriz for breakfast, a journey which formerly, when horse and carriage were used, required four or five days.

Dr. John R. Mott, so well known in the sectarian church-life of our country, has resigned as general secretary of the National Council of the Young Men's Christian Association and accepted the position of president of the International Missionary Council. We are told that Dr. Mott will continue his connection with the Y. M. C. A. as president of the World's Alliance of the Young Men's Christian Association.

E. Stanley Jones, author of *The Christ of the Indian Road*, is quoted as saying: "Greece said, Be moderate; know thyself. Rome said, Be strong; order thyself. Confucianism says, Be superior; correct thyself. Buddhism says, Be disillusioned; annihilate thyself. Hinduism says, Be separated; merge thyself. Mohammedanism says, Be submissive; bend thyself. Modern materialism says, Be industrious; enjoy thyself. Modern dilettanteism says, Be broad; cultivate thyself. Christianity says, Be Christlike; give thyself." In order not to be misunderstood, Dr. Jones should have described Christianity as saying, "Receive Christ and then give thyself."

According to the *Watchman-Examiner*, Princeton University has just dedicated a two-million-dollar chapel, which is said to be the largest college chapel in the world, except one at Oxford, England, and Chicago Theological Seminary, a Congregational institution, has dedicated a magnificent one-million-dollar seminary building.

Concerning the reading of books Dr. G. H. Betts, of Northwestern University, sounds a warning. To select the books the general reader needs, he cannot, so says this professor, "go to the reviews in popular journals nor to publishers' statements. The purpose of these is to sell books, not to guide readers. Experienced librarians, professional journals that make book-reviewing a science, specialists in the particular field, are the best guides. In reading, as almost nowhere else, the aphorism holds good that the worst enemy of the best is the good. Many persons waste time reading 'good books.'" The last statement, of course, means that one should not be satisfied with merely good books, but read the best ones only.

Somewhat related to the above is the following utterance by J. Tooker Ford: "Ministers are natural lovers of books. It is a joy to listen to the voices of the good and great of the centuries and of the day; but if their voices drown the 'sound of gentle stillness' that issues from the Book, then everybody is the loser. The great Biblical scholar Bengel thanked God for the loss of his father's library because it removed from him the temptation to read 'too great a variety of books.'"

Gov. Fuller of Massachusetts vetoed a bill passed by the Legislature of his State permitting the sale and delivery of certain articles of food on Sunday. The argument he used in justifying his veto is unassailable: "There never was a time when a day of rest and quiet each week was more needed than it is to-day." It seems that he did not in this matter violate our constitutional principle of separation of Church and State.

BOOK REVIEW.

Two Simultaneous Conventions. A Declaration of Lutheran and American Principles. Address delivered by *President R. Kretzschmar*, June 14, 1928, at the convention of the Western District of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States. 5 cts.; per 100, $2.50. (Concordia Publishing House, St. Louis, Mo.)

It was a real privilege to hear President Kretzschmar on our national Flag Day, when the Republican National Convention was in session in Kansas City, deliver this opening address at the convention of the Western District of our Synod. He very clearly indicates the spheres of the Church and of the State and warns against confusing them. Here is a characteristic sentence: "If the Bible did enjoin teetotalism, that would not compel the State to do the same, even as the fact that the Bible evidently does permit the moderate use of wine does not bar the State from passing prohibition laws." The address is so timely, and so admirably does it present the Lutheran position on the relation between Church and State that it ought to be given the widest circulation possible. The address is published in tract form by order of the convention.

Gruesse. Von *E. A. Wilh. Krauss.* Dargeboten aus Dankbarkeit gegen den Entschlafenen. $1.50. (Northwestern Publishing House Print, Milwaukee, Wis.) Order from Concordia Publishing House, St. Louis, Mo.

No one who made the acquaintance of the sainted Dr. Krauss could fail to notice that he was an independent thinker and a great scholar. There was something sturdy, rugged, virile, about his judgment and his utterances, though he at the same time was a past master in the use of polite forms. His learning was so massive that one felt like a dwarf aside of him. That to these qualities of the head there were joined noble ones of the heart, true piety, fervent love of the truth of the Scriptures, a deep consecration, is well known to all who were privileged to belong to the circle in which he moved. The various characteristics of this great man and theologian are reflected in the sermons, letters, and poems which constitute this posthumous volume. Every page bears the imprint of Dr. Krauss's attractive and unique personality. Courtesy and strength, learning and piety, are here happily united. Now and then he does not disdain to indulge the sense of playful humor, of which he had a goodly portion. In the letters several controverted points are touched upon. The book will be gratefully received and enjoyed. The sermon preached by Dr. C. C. Schmidt at the funeral of his distinguished parishioner forms a welcome addition to these *Analecta Kraussiana.*

Our Great Out-of-Doors. By *C. W. G. Eifrig.* Volume I: *Mammals.* $1.25. (Rand McNally & Co., Chicago.)

Here is a book for which we have been waiting many years. In German the books by Dr. Duemling on birds and mammals served the purpose very nicely. To many a boy and girl these books proved the first stimulus to open up the possibilities of nature study. Professor Eifrig is putting

all the enthusiasm of a true nature-lover into his work at the River Forest Normal, and this same infective enthusiasm is found throughout his book on mammals, which, we hope, will soon be followed by other books of the series. Every animal described is pictured with such sympathetic interest and in such a charming manner that all those who study the book are bound to be delighted. It should find its way immediately to the shelves of home libraries everywhere and especially to the shelves of school libraries. Considering the great amount of excellent illustrations, some of them in color, the price of the book is very low indeed. K.

Luther as an Educator. By *G. M. Bruce.* $2.00. (Augsburg Publishing House.) Order from Concordia Publishing House, St. Louis, Mo.

Every book written from the standpoint of conservative Christianity is worth while, and especially if such a book calls attention to the greatest facts of the Christian religion. For that reason the book by Dr. Bruce, written as a contribution to the four-hundredth anniversary of Luther's Catechisms, will appeal at once to every person, whether pastor or layman, who wishes to have some correct idea of Luther's greatness in the field of education, particularly of religious education. The author has succeeded in bringing the outstanding facts from the career of Luther in a form which will immediately appeal to the reader and will certainly stimulate the study of Luther as an educator. Together with Dr. Painter's book *Luther on Education* this new monograph ought to be on the shelves of every Lutheran educator. A few slight misprints and one or two slight errors in chronology will easily be detected and corrected. K.

Henric Schartau and the Order of Grace. Biography by *Henrik Haegglund* and Fifteen Sermons by *Henric Schartau.* Translated by *S. G. Haegglund.* $1.25. (Augustana Book Concern, Rock Island, Ill.)

Schartau's one great concern was: Are my hearers converted? Are they true believers? He was a stern enemy of all sham Christianity, an implacable foe of rationalistic moralism so prevalent in his day. His strictness was a rock of offense to some of his contemporaries. His sermons, however, prove that he did not only preach the Law in all its severity and warn secure sinners of their terrible end, but that he never failed to preach to penitent sinners the grace of God in Christ Jesus. His biographer commends him for refusing to make of his church "an arena for doctrinal warfare," yet it should be clear to a Christian minister that reproof of false teachers and rejection of false doctrine must be the duty of a true herald of Christ. B.

The Best Possible Sunday-School. By *Walter E. Schuette, D. D.* Cloth. 171 pages. $1.00. Order from Concordia Publishing House, St. Louis, Mo.

The Sunday-school is here to stay — and here also to give pastor and congregation trouble, for the simple reason that it must do something which can be done only passably even under the most favorable circumstances. The volume before us is an attempt to help the pastor and his staff of teachers in making their Sunday-school as useful as possible. Not every

congregation can boast an ideal Sunday-school, but all can at least strive for "the best possible Sunday-school." The directions given in the book are simple and to the point. The author clearly defines the aim of Sunday-school work, describes the required equipment, states the qualifications of teachers and officers, and discusses the methods of teaching. There is an absence of technical terms and of scientific phrases, and the treatment is popular and genial. To all who are looking for a new text-book on the Sunday-school and its work we recommend this volume, though we do not agree with every suggestion or statement. For instance, while it is true that the language of the Authorized Version must be simplified occasionally, it is not true that this translation often obscures the sense beyond the comprehension of most children. Also, we could hardly recommend in its place the American Revised Version or even the English Revised Version; for while these have improved the text in some instances, they have faults of their own. On the whole, Pastor Schuette's book is a useful, practical, and interesting help for pastors and Sunday-school workers.

MUELLER.

Walking with God. By *Costen J. Harrell.* 190 pages, 4¼×7½. $1.00. (Cokesbury Press, Nashville, Tenn.) Order from Concordia Publishing House, St. Louis, Mo.

Of this volume the author says in his foreword: "Its genesis will best explain its purpose. For some years it has been the custom of the author to prepare for his church bulletin each Sunday a short interpretation of some phase of our Christian faith. Three purposes have guided him from week to week: to write briefly, so that the busiest might find time to read what had been written; to write simply, so that any reader might understand; to write vitally, so that every reader might be helped to a more intimate walk with God. From a much larger collection of material sixty selections have been made and sent forth in this little volume with the hope that they may do for a wider circle of readers what they were originally meant to do for the writer's congregation." We have found the brief interpretations of Scripture-passages given in this book to be examples of how new interest can be aroused in old truths. For instance, from Matt. 25, 18: "But he that received one talent went and digged in the earth and hid his lord's money," the author points out that it was "the man of average ability that made no use of his talent. . . . There is a great need in the world for men and women of brilliant parts. They are the inspirers and leaders in every great cause. As Longfellow puts it, they 'change the flint into transparent crystal, bright and clear.' But when all has been said, the world moves forward on the faithfulness of men and women of one talent." Of course, the writings of every religionist are determined by his religion, and therefore we find that the author, who is pastor of the Epworth Church, Norfolk, Va., in his article on "The Communion," says that the body and blood of Christ are merely symbolized by the bread and wine, concluding his brief article with these words: "The rich symbolism of the table helps us into an experience of Jesus Christ. It is the Gospel of God's dear Son wrapped in a fair linen cloth. He who discerns that sacrificial love which is so inseparably associated with the material elements in the Sacrament and which so wonderfully

shines through them — such an one experiences the Real Presence." Barring such views of the Reformed churches, the booklet will prove very stimulating and will offer some valuable suggestions for the pastor's sermon work. FRITZ.

Every-Day Religion. A Book of Applied Christianity. By *John Timothy Stone, D. D., LL. D., Lit. D.* Cloth. 267 pages, 5×7. $1.50. (W. A. Wilde Company, Boston.)

In this volume Dr. J. T. Stone, of Chicago, presents to the Christian reader seventy-three brief, pointed paragraphs on all manner of topics pertaining to Christian life and conduct. The term "religion" is used in its widest sense and includes ideas which properly cannot be grouped under that heading. Among the subjects treated we find such as "Courtesy in Business," "The Sense of Humor," "The Honor of Service," "The Joy of Giving," "Spring Joys," "After Fifty," "The Bible's Value to You," "The Blessing of Illness," "Honesty and Promptness," etc. The author has in mind the Christian as he should be and act in life — the courteous, patient, kind, resourceful, sympathetic, clean gentleman, whose outward actions are a reflection of the new life within. There is no preaching in these paragraphs, but real guidance by suggestion and appeal, couched in simple, dignified language, which makes the book interesting reading and gives to it both charm and value. MUELLER.

Unto Victory. By *George A. Gordon, D. D., LL. D.* 141 pages, 5×7¼. $1.25. (W. A. Wilde Company, Boston, Mass.)

This book contains moralizing essays, in which one looks in vain for that victory over sin, death, and hell which is given us in Christ Jesus, our only Savior. J. H. C. F.

Negro Problems in Cities. A study made under the direction of *T. J. Woofter, Jr.* 285 pages, 5¼×7¾. $2.50, net. (Doubleday, Doran & Co., Inc., New York.)

To those who wish to acquaint themselves with the present status of the American Negro, especially in the larger cities, this volume is well-nigh indispensable. Among the Northern cities treated in this survey of social and industrial conditions are Buffalo, Chicago, New York, Indianapolis, and Philadelphia. The growing interest of the white man in his colored neighbor is strikingly illustrated in the chapters on educational and recreational policies. The housing condition and its related problems of congestion and segregation come in for major attention. G.

When He Came to Himself. By *Louis Tucker.* 349 pages. $2.00. Bobbs-Merrill Co., Indianapolis.)

Here we have another historical novel of the time of Christ. The author tells us in the introduction that his book bears resemblance to *Ben Hur.* But whereas that is the story of a good man who comes to Christ, the purpose of this is to show the changes in the character of a bad man by contact with Jesus Christ. As the title suggests, the book is an expansion of the parable of the Prodigal Son according to the author's viewpoint. Mr. Tucker's book shows that he has thoroughly studied the time

of which he writes. It is startling in its portrayal of the social, political, religious, and economic conditions of those days. We believe that our pastors will profit by reading this book because it so convincingly describes the black, satanic corruption and the total bankruptcy of the heathen world, and shows that the time was really full for the coming of the Savior, who was thoroughly able to save a sin-sick world by His vicarious atonement. The application to our present-day need of the same Christ lies very near.

W. G. P.

To Cariboo and Back. By *M. Ella Chaffey.* Cloth. 244 pages, 4¾×7. 50 cts.

When Stubby Got His Start. By *Walter E. Schuette.* Boards. 62 pages, 4¾×7. 25 cts.

Miss Tebbet's Experiment. By *Walter E. Schuette.* Boards. 63 pages, 4¾×7. 25 cts. Order from Concordia Publishing House, St. Louis, Mo.

Young people like to read, and it is well for their churches to supply them with books that do not outrage their Christian convictions and feelings. The Christian man or woman who writes stories for Christian boys and girls is doing them a great service, which ought to be greatly appreciated, not only by the young people themselves, but also by their parents. The three story-books here reviewed are suitable for our Lutheran boys and girls. *When Stubby Got His Start* is a story for boys between the ages of ten and twelve, *Miss Tebbet's Experiment* is a story for little girls, and *To Cariboo and Back* will be read with pleasure by boys and girls near the age of confirmation. We are sure that our boys and girls will be glad to read these books; and they will not only be entertained, but also benefited. MUELLER.

Paul the Man. His Life, Message, Ministry. By *Clarence Edward McCartney, D. D.* $2.00. (Fleming H. Revell Co., Chicago, Ill.) Order from Concordia Publishing House, St. Louis, Mo.

Dr. McCartney is one of the leading Fundamentalists of our country, being well known as a sturdy defender of the authority of the Scriptures. It is a delight for a believing Christian to read this book on St. Paul, which weaves the biographical data of Acts and the epistles relating to the great apostle into one harmonious, satisfying picture. The work is not intended to be critical and does not discuss the various theories on moot questions. It is simply a straightforward presentation of the facts furnished in the Scriptures concerning Paul the man. The book is interesting and helpful. Little slips like the statement on page 108 that Paul on Mars Hill stood before the tribunal before which Socrates was tried — a remark which merely indicates that the author's classical lore has become a little rusty — do not lessen the usefulness of the book, which we take pleasure in recommending to pastors and teachers.

Intimacy with Jesus. By *Charles M. Woodman.* $1.75. (The Macmillan Co., New York.)

It is a Quaker who has written this book, and hence it is not surprising to find it shot through with mysticism. The author is guided more by subjective considerations than by the simple word of the Scrip-

tures. Jesus is said to have "accommodated Himself to the ideas of the people with whom He lived," to have "accepted at their face value the historical and even the scientific viewpoints of His own day, irrespective of their variance with the results of later investigations." Concerning the cross the author says: "Salvation which is based on a personal relationship and finds its fruition in a spiritual fellowship seemingly needs no death to make it effective"; that is, the vicarious atonement doctrine of the Bible is not tenable. All of which shows that in spite of its beauty of phrase the book is not setting forth the Gospel of Paul and his fellow-apostles.

Songs of the Church-Year. Hymns on the Gospel- and Epistle-texts, and Other Songs. By *Anna Hoppe.* $1.60. (Augustana Book Concern, Rock Island, Ill.) Order from Concordia Publishing House, St. Louis, Mo.

A beautiful volume from the pen of a gifted singer. Miss Anna Hoppe has endeared herself to many thousand Lutherans by her simple and yet appealing verses glorifying the Gospel, especially the center of it, the Cross. Dr. Adolph Hult says of her in the foreword: "Miss Hoppe began her poetic writings in the *Northwestern Lutheran* a dozen years ago. Almost all the songs here presented first found a place there. At present her muse sings for periodicals not only in our country, but in Great Britain also. It is not too much to say that she stands in the front rank of Lutheran hymnists in our land." The title correctly indicates that in these spiritual songs the seasons of the church-year are considered; in addition many poems are submitted which do not refer to lessons of any particular part of the church-year, but are of a general nature. May the book be given a cordial welcome in the Lutheran Church of our country!

The Jesuits. A Historical Study. By *H. Boehmer.* Translated from the fourth revised edition by *Paul Zeller Strodach.* 198 pages. $1.25. (Castle Press, Philadelphia.) Order from Concordia Publishing House, St. Louis, Mo.

Prof. Dr. Heinr. Boehmer, Professor of Church History at Leipzig, died 1927. He was one of the outstanding students of the Reformation and Luther. As such he, of course, also paid close attention to the Counter Reformation, the most active agent of which was the "Company of Jesus," the order of Jesuits. The work before us is not very large; the fourth German edition, which has been translated by Rev. Strodach, is shorter than its predecessors, several chapters having been left out which Boehmer intended to embody in a larger work on the Jesuits. The book had been translated into French and Russian, and now we have an English translation. We welcome this because it makes Boehmer's work accessible to such as cannot read German, and his sketch, as he called the book, merits notice and study, much more than most other publications on the subject. The author used no legends or back-stairs gossip, but gathered his facts from the sources. The Founder, Loyola; The Genesis of the Order; The Change from First Purposes to Others; The Society in Its Successful Period (to 1773), are the chapters of the German work, followed by a bibliography. The translator has given us a very readable English Boehmer.

The diction is fluent, the style is clear. Unfortunately the translation sometimes presents a sense quite different from the original, at times at least a different shade of meaning. The bull of Alexander VI does not "describe the *tonsura* as a papal seal" (p. 11, note), but demands that a *tonsura* have "at least the size of a papal seal." "The *corregidor* answered this self-evident situation" (p. 12) should read: "Naturally he answered the summons" (*Zustellung* is not *Zustand*). Navarre had not forced the Spanish nobles, but these had forced Navarre (p. 14). "*Ganz pathologisch geartet,* WEIL *voellig triebhaft,*" is not: of a pathological character, *but* wholly *spontaneous* (p. 15). "*Noch immer ein phantastischer Traeumer nach Art* DES *Edlen von der Mancha*" is translated a little too vaguely: "A fanciful dreamer always, like the nobles of La Mancha" (p. 17; of course, "*der Edle von der Mancha*" is the one: Don Quichotte). "*Er tat sich zwar sicher etwas darauf zugute*" does *not* mean: "He considered himself perfectly secure" (p. 17). The reviewer has compared the texts for about a third of the book and was convinced anew of the truth of his old principle that a translator must be particularly at home in the language from which he translates. Nevertheless this publication is of great value, which will be increased when, after a rapid sale, a second edition will have removed the slips. The second edition should also, like the German edition, bring a table of contents. R. W. H.

Christ's Mold of Prayer. By *J. A. Francis, D. D.* 53 pages. $1.00. (John C. Winston Co.)

The title indicates that the Lord's Prayer is meant. Dr. Francis tries to show why our Savior chose just this sequence of petitions, placing the one for daily bread after the first three. The booklet contains several novel expressions for well-known facts, and these phrases will appeal particularly to lovers of epigrams and aphorisms. But a dollar is rather much for these word-gems. The other parts of the book are disappointing. There is no testimony as to the foundation for all prayer — faith in Christ's atonement. The author's description of the answer to the Lord's Prayer indicates in what sense he wants us to pray: "When every human heart will love God; . . . when every business transaction will be conducted by the principles and in the spirit of Jesus; . . . when in all art galleries there will not be a picture that He would be ashamed to have painted: . . . when that day comes, this prayer will have been answered, and it will not be fully answered until then." The author closes with the disciples' request, "Lord, teach us to pray." That is still necessary after having read the book. R. W. H.

D. L. Moody. His Message for To-Day. By *Charles R. Erdmann, D. D., LL. D.*, of Princeton Theological Seminary. 156 pages, 5×7½. $1.50. (Fleming H. Revell Company.)

An interesting account of a man who was a "crude, callow, and uncultured youth"; who attended only "certain sessions of the village school, where he had been distinguished more for his pranks and practical jokes than for his pursuit of knowledge"; whose "real school had been that of poverty and privation and hard work"; whose home library consisted only of a "family Bible, a catechism, and a book of devotions"; who left his

home at the age of seventeen and went to Boston, where, "after many days of discouragement, he was finally given a position in the shoe-shop of an uncle"; but who, in spite of it all, became a powerful evangelist, who "for some thirty years was able to stand a strain equal to which few men of his generation were submitted and which few men in any age could have endured"; for "day after day and night after night he addressed gatherings of thousands and tens of thousands. He traveled incessantly. He planned and prayed and preached. He pleaded with the impenitent for the salvation of their souls; and he pried money out of the pockets of the rich for the support of his schools. He led his great Summer Conferences and conducted his winter campaigns. He was tireless in his ceaseless labors, and when his coworkers were exhausted, he was in fine form for another task." Mr. Moody was, no doubt, a man of rare abilities and on both sides of the Atlantic preached in all sincerity that Christ is the Savior of man. If we cannot agree with all the doctrinal views of such a man, yet we find much in reading his biography that is very stimulating.

J. H. C. F.

The Parables of Jesus. By *Elbert Russell*, Professor of Biblical Interpretation in the School of Religion of Duke University. $1.00. (The John C. Winston Co., Philadelphia, Pa.)

The parables of Jesus occupy a prominent place in His teaching, and their interpretation has given some pastors and teachers a good deal of trouble. The book under consideration, while quite simple and unpretentious, can render good services to all who have to explain the parables. The first three chapters are of a general nature, treating of the importance of the parables, the principles of interpretation, and the teaching by parables. The following ones take up the individual parables of Christ. The theology of the author is not free from the taint of Modernism, which crops out in a statement like this: "The first followers of Jesus were those who shared the apocalyptic expectations of the Pharisees. There is always a possibility that in transmitting His teachings they may have consciously emphasized the apocalyptic element in His message and given His words a literal emphasis which was not in Jesus' mind." The reader will see that here the plenary inspiration of the Scriptures is plainly denied. Looked at purely from the exegetical point of view, the book offers many valuable comments and explanations, although the reviewer cannot endorse all the interpretations propounded.

Narrative Dialogs from the Bible. By *A. Clegg.* (Doubleday, Doran Co.)

This book is in line with recent attempts to make the Bible more accessible to children and young people, especially by presenting it in a form which will, from the outset, appeal to children. The author has taken the Bible-text of some of the outstanding stories and printed them in the form of a dialog. His idea is that a group of children in any kind of school or at home may come together to read the Bible-text according to the form printed in this book. Undoubtedly this plan can be carried out successfully in a great many instances, and whatever method is pursued in having the children and the young people become interested in the Bible-text is at least worthy of a serious trial.

K.